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Multicultural Student Services
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EAGLE'S EYE

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BYU

BRIGHAM YOUNG
UNIVERSITY





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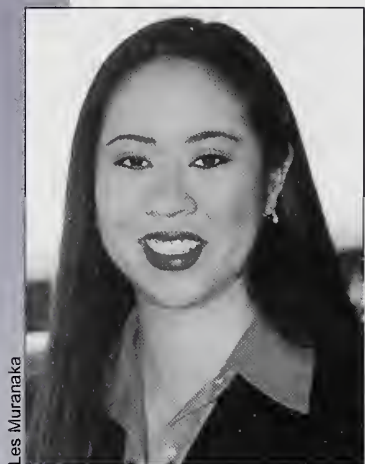
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Cover (Photo by Mark A. Philbrick/BYU Photo): Living Legends members Sam Pereyra and Alyssa Esquibel perform the *La Negra*, a dance from the state of Jalisco in Mexico. Along with other BYU students, many Living Legends performers share their talents during Heritage Month. See related story on page 16.

Inside Front (Marcus McCoy): BYU is committed to providing learning opportunities for youth through camps and workshops. Xpeditions, Foundations, and Connections are college preparation programs sponsored by MSS which help students prepare for higher education. The Harman Building, often referred to as the Continuing Education Building, is where many of BYU's youth programs occur. See related story on page 28.

Inside Back (Marcus McCoy): The *Tree of Wisdom* and the Spencer W. Kimball Tower are two of the most recognizable structures on BYU's campus. Students at SOAR take guided tours across the campus to help them learn about the resources available at BYU. See related story on page 30.

FROM THE *Director*



Lisa Muranaka

In the spring of 2005, the Brigham Young University Board of Trustees approved the following University Statement on Fostering an Enriched Environment:

"The Mission of Brigham Young University—founded, supported, and guided by The Church of Jesus Christ of Latter-day Saints—is to assist individuals in their quest for perfection and eternal life.

That assistance should provide a period of intensive learning in a stimulating setting where a commitment to excellence is expected and the full realization of human potential is pursued."

To this end, the university seeks qualified students of various talents and backgrounds, including geographic, educational, cultural, ethnic, and racial, who relate together in such a manner that they are "no more strangers and foreigners, but fellow citizens with the saints, and of the household of God" (Ephesians 2:19). It is the university's judgment that providing educational opportunities for a mix of students who share gospel values and come from a variety of backgrounds and experiences is an important educational asset to BYU.¹

All of the programs and services provided by Multicultural Student Services have been developed to emulate the principles shared in this statement. We value individuals who espouse the characteristics which are outlined by the Board of Trustees. Part of a person's commitment to excellence is in being aware of their various talents and backgrounds. Each of us is a unique individual with God-given traits that we can choose to develop and to share with others in order to enhance each environment in which we find ourselves.

For some, the process of identifying their talents and gifts is easy. They can readily recognize their talents and gifts and quickly connect how their life experiences have molded and shaped their being. Others need assistance to better understand how their life experiences have provided opportunities to learn and grow. We expect that students, as well as staff and administration at BYU, will be committed to finding their areas of excellence and then continue to develop and progress towards the full realization of their human potential. But commitment to excellence alone is not enough. We need to discover and create ways to help others reach their full potential as well.

As we begin to realize and develop our own human potential, we have the responsibility to help others and build up the kingdom of God. In Luke 22:32 the Savior told Simon Peter, "But I have prayed for thee, that thy faith fail not; and *when thou art converted, strengthen thy brethren.*"² Likewise we should strive to assist and strengthen each other by developing and fostering uplifting relationships that will enhance and bless the lives of all those with whom we come into contact.

We are all in a variety of different settings and environments; some are more conducive for sharing our talents and gifts. It is our responsibility and opportunity to look at each of those settings in which we find ourselves and determine the best way we can use our talents and the blessings and challenges we have or had in our lives to bless our brothers and sisters on earth.

In summary, I challenge all of us, including myself, to first be committed to personal excellence and discover our individual talents and gifts the Lord has given to each of us. Second, strive to develop these talents and gifts. And finally we must look for opportunities and recognize areas where we can share our talents and gifts to enrich the lives of those around us. As we follow this process we will progress towards the realization of our divine potential and fulfill our personal responsibility to enrich the environments in which we interact with and bless the lives of others.

NOTES

1. Brigham Young University, "Mission Statement," http://multicultural.byu.edu/index.php?option=com_content&task=view&id=2403
2. The Holy Bible (King James Version), Luke 22:32 (italics added).

A large, stylized handwritten signature in black ink, reading "Lisa Muranaka".

Lisa Muranaka
Director, Multicultural Student Services

EAGLE'S EYE *Staff*



José Figueroa
El Paso, Texas

Living on the border has really influenced who I am. Yet I feel I have an obligation to help not only the people of my community, but all who are placed in my path who need assistance. I guess that's because I grew up in a family where service was very important.

I have worked at *Eagle's Eye* for three years now and my time here has been a great learning experience. I will miss the publication and the opportunities it has afforded me.

I am looking forward to graduating this April with a degree in Sociology. I plan to pursue further education and obtain a career within the non-profit sector.



Thomas Reed
Bothell, Washington

Attending Brigham Young University has been a great experience to further my learning. I grew up with lots of support from my parents. When I was younger and while other children colored in sacrament meeting, I would be enthralled by a difficult multiplication or division problem.

One night my dad and I sat down and he taught me about integers. I got hooked on math and later, the sciences. When I came to the university, I took advantage of the chance to continue my discovery. Now I am a senior majoring in Electrical Engineering and am really excited to continue following my dreams.

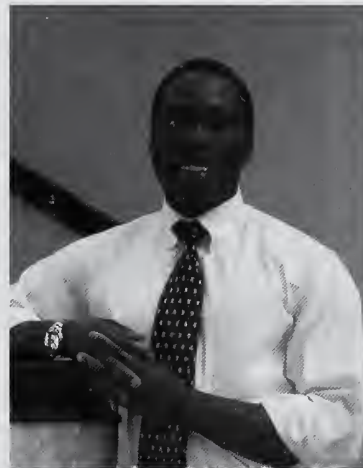


Allison Johnson
Spanish Fork, Utah

I was born and raised in a small town in central Utah. I developed a deep fascination with other cultures at a young age and decided early on that I wanted to travel the world. I got my chance in high school when I studied abroad in Italy and volunteered in rural Uganda. I am currently

looking forward to teaching English in Japan during winter semester 2008.

I am a sophomore studying communications. My future goals include attending graduate school, living in New York City, raising a family, and learning another language.



John Kwaw Kwarm
Alexandria, Virginia

I grew up in the Washington D.C. area, a place that has a wealth of historical sights, museums, and political events. Additionally, the cosmopolitan make-up and natural beauty of the area remains unmatched by other cities across the country. I came to love these aspects of my hometown

and took advantage of them.

I served my mission in East Africa. I love studying everything that pertains to history and Africa. Currently, I am a senior majoring in history and political science. I look forward to a career in law and possibly teaching.

Career and Internship Fair

by Allison Johnson

Students received a chance to jumpstart their future on October 3, 2007, by attending BYU's semi-annual career and internship fair. Dressed to impress and with resumes in hand, students met with employers at over 180 booths. Employers represented included large corporations, governmental departments, and non-profit organizations. Many students found the career fair to be a great opportunity to network and see what jobs are available to them.

Potential employers found the career fair to be just as useful. Jennifer Kumar, executive director of Help Eliminate Poverty (HELP) International, is a regular at the career fair. "The career fair is good exposure, and I get to meet with such top-notch students."¹

For more information visit careerfair.byu.edu.

NOTE

1. Jennifer Kumar, interview by author, Provo, Utah, October 3, 2007.

BYU Library Asian Collection

by Thomas Reed

You might travel thousands of miles to experience the philosophies, cultures, and languages of China, Japan, and Korea. But at BYU, you only need to walk to the center of campus. The Harold B. Lee Library's (HBL) Asian Collection contains around 44,000 books in Chinese, 14,500 books in Japanese, and 5,000 books in Korean.¹ This resource offers insight into Asian cultures

for non-native Eastern language speakers. Plus, current newspapers, magazines, and journals in various Asian languages help international members of the BYU community stay up-to-date with current events in Asia. Visit the Asian Collection at the north end of level four in the HBL.

NOTE

1. Harold B. Lee Library, "Asian Collection," BYU, <http://www.lib.byu.edu/departs/asian.html>.

Seeking the Divine

by Allison Johnson

On display from January through April 2007, BYU's Museum of Peoples and Culture's religiously-inspiring exhibition, *Seeking the Divine*, encouraged visitors to find a higher power in everyday life. The *Rites of Passage* section of the exhibition showed the role of deity during life-changing events including birth, marriage, and death. Displaying detailed pottery and paintings, the *Feasting with the Gods* exhibit showed how food is "central to our very existence" and has a divine purpose.¹

Through interesting and edifying art, *Seeking the Divine* helped people examine their own lives and incorporate more spirituality into them through seemingly ordinary acts.

For more information visit mpc.byu.edu.

NOTE

1. The Museum of Peoples and Cultures, "Seeking the Divine," Brigham Young University, <http://mpc.byu.edu/home/divine.dhtml>.

45 Years of Cougar Rugby

by John Kwam Kwarm

The air is charged with electricity at BYU Rugby matches. As the 2006 USA Rugby National Runner-Up, the team also boasts an impressive number of Collegiate All-Americans and produced three USA National Rugby Team members in 2006. Additionally, Coach David Smyth was awarded Collegiate All-American Head Coach that same year.¹

There are several intense junior varsity and varsity matches throughout the fall and winter semesters.

To learn more about BYU Rugby, visit www.byurugby.com.

NOTE

1. Brigham Young University: BYU Rugby, "BYU Rugby Awards & Honors," <http://www.hometeamsonline.com/htosportsteam/Awards.asp?username=BYURUGBY>.

On-Campus Arboretum

by John Kwaw Kwarm

BYU's campus is complimented by beautiful landscaping and a diverse collection of trees. Recently, the university organized a self-guided Tree Tour.

The tour includes 114 trees. Native species such as the Limber Pine and the Quaking Aspen are a part of the tour. Nature lovers will also enjoy varieties from several regions around the world such as the Bald Cypress from the South Eastern U.S. wetlands and the Zelkova, a native of Japan and Korea.¹

Those interested in taking the tour should keep in mind that their experience will be affected by the seasons.

For more information about the BYU arboretum, visit http://pws.byu.edu/tree_tour/.

NOTE

1. BYU's Tree Tour, "Tree Tour Menu" Brigham Young University, http://pws.byu.edu/tree_tour/map1.htm.

Focusing on Triumphs

by José Figueroa

Professor Larry EchoHawk of BYU's J. Reuben Clark Law School addressed the BYU student body during a weekly Tuesday devotional, on August 7, 2007. EchoHawk, a member of the Pawnee Nation, remembered the difficult trials of his youth as a Native American. "As I look back," he recalled, "[a] college education seemed beyond our reach."¹

EchoHawk beat the odds. Attending BYU on an athletic scholarship, he graduated with a bachelor's degree and went on to pursue a degree in law. He has served as an attorney for Idaho's largest Native American tribe and as Idaho's Attorney General, being the first Native American elected to that position.²

To listen to EchoHawk's devotional or other BYU devotionals, visit speeches.byu.edu.



Photo by Kenny Crookston/BYU Photo

NOTES

1. BYU News, "Law Professor Larry EchoHawk Grateful for Church and Book of Mormon," press release, August 8, 2007.
2. BYU News, "BYU Names Law Professor Larry EchoHawk as Faculty Athletics Representative," press release, May 5, 2004.

Community Corner

Utah County Fair

by Allison Johnson

The Utah County Fair was the perfect opportunity for families from along the Wasatch Front to enjoy quality time together and "good old" country fun. The Fair is an annual event that occurred July 19–21 at Thanksgiving Point.

The Fair had activities, food, and entertainment to keep people of all ages amused for hours. There were story times and carnival rides for children and a talent show and a musical presentation for adults. When it came time for dinner, people satisfied their hunger with some of the best food Utah County has to offer. To top off the fun, bright fireworks were displayed nightly.

To find information about the 2008 fair, visit www.utahcountyfair.com.

The Covey Center for the Arts

by John Kwaw Kwarm

The Covey Center for the Arts celebrated its grand opening during the fall of 2007. This new feature in downtown Provo has a dance studio, a music studio, an art gallery, and a performance hall that can seat 670 visitors.

In addition to other performers, the Utah Regional Ballet Company, the Utah Valley Symphony, and the Wasatch

Chorale will perform at the center. Furthermore, the art gallery will display new exhibits each month and for a fee, the dance studio is available for public use.¹

For more information visit www.coveycenter.org.

NOTE

1. Provo City Government, "Covey Center for the Arts," Provo City, http://www.provo.org/parks.center_of_the_arts.html.



José Figueroa

Asian Fest 2007

Embracing the Far East

by John Kwam Kwarm

Traveling half way around the world to visit Thailand, Japan, or Tibet might be out of the question for many of us, so participants in this year's Asian Fest brought many of the continent's cultures to Brigham Young University (BYU).

During the celebration, a program was presented that warmly welcomed hundreds of visitors. The 2007 Annual Asian Fest showcased cultural highlights from the continent's past and present. It took place on Friday, January 26 in the Wilkinson Student Center (WSC). Students and local volunteers who organized the event displayed dedication and hard work. Asian Fest included a street festival, performances, and many other exciting activities that catered to a variety of interests. It was an invitation to embrace a world that many BYU students and members of the surrounding community consider foreign.

The street festival, held in the WSC Garden Court, was an arrangement of nation- and city-themed booths. Places represented at the street festival included South Korea, Japan, Hong Kong, China, and Thailand. The festival's set-up resembled an open air market and proved to be just as bustling. Dozens of overlapping conversations in various languages added to the lively display of cultures. Each booth displayed culturally-significant items from a particular country or region. Many hosts wore beautiful traditional attire and gave in-depth explanations and descriptions of the places they represented.

The festival allowed visitors to learn about customs from distant lands. It was a chance to celebrate Asian cultures and nations as well as a fun, educational experience. People of all ages enjoyed hands-on activities at the various booths. At the Hong Kong booth, guests were challenged with the difficult task of using chopsticks to pick up pennies, while at the neighboring booth visitors engaged in writing Japanese calligraphy.

In addition to the Street Festival, a collection of performances was presented. The show commenced with a quick welcome from senior Jacob Berry, the BYU Asian American Association (AAA) president. Berry explained that performers worked many hours in order to share a little bit of their culture with others.

Some performers had not weeks, but years of preparation. Nasanjargal "Nasa" and Bayarmaa Lkhagvasuren, two sisters from Mongolia, have been involved in dance for years. Nasa, a freshman at BYU, spent more than six years performing traditional Mongolian, ballroom, hip hop, and break dance. Bayarmaa, a junior at East High School in Salt Lake City, is an internationally acclaimed traditional Mongolian dancer. She has been performing for over eight years.¹

The show included dances, percussion pieces, and musical numbers. Between the performances, "Grandpa," the witty elderly host, provided insightful and hysterical commentary. The performances ranged from a dance celebrating the cultural elegance of Vietnam to a comical skit delineating Singapore's history. Although audience members may have been unfamiliar with the cultural significance of some of the performances, the show was fascinating and exciting.

Asia's diversity was manifest through each performance as dancers, actors, and singers allowed the familiar to be displayed without ignoring the traditional. An Asian rendition of *Canon in D* by Pachelbel accompanied an awe-inspiring presentation of South Korean landscape scenes, while a jubilant dance performance and music from the indigenous Taiwanese Puyuma tribe evoked feelings of youthfulness and excitement.

"I love how the cultures were represented," said Danny Chanhkeo, a freshman attending Utah Valley State College. "You can see from the way they performed that



John Kwam Kwarm

Asian Fest allows the most beautiful aspects of Asian cultures to be shared. Sisters Nasanjargal and Bayarmaa Lkhagvasuren, representing Mongolia, proudly wear their traditional attire and infectious smiles.

they enjoyed what they were doing." Chanhkeo, whose parents are originally from Southeast Asia, explained that attending Asian Fest helped him connect with his cultural heritage.²

The last performance was a multilingual rendition of the Latter-day Saint hymn, *I Am a Child of God*. It was a reminder that despite our differences, all people share a divine heritage. There were some who knew very little about the various Eastern cultures before attending the event. This celebration of ancient and modern Asia coupled with hearing this familiar hymn dislodged the idea of Asia being *too* foreign to appreciate. It gave all those who attended an opportunity to embrace the diverse and beautiful cultures of the continent.

NOTES

1. Nasanjargal Lkhagvasuren, e-mail to author, February 4, 2007.
2. Danny Chanhkeo, interview by author, tape recording, Provo, Utah, February 14, 2007.

Keeping Your Structural Integrity

A Symposium on Moral Foundations in Professional Life

by Thomas Reed

The Gospel: The Foundation for a Professional Career, a symposium sponsored by the Brigham Young University (BYU) department of Religious Education and the Ira A. Fulton College of Engineering and Technology, brought together presenters who reinforced the idea of moral and ethical behavior in and out of professional life. During eight sessions from March 1 through 2, 2007, thousands of students and guests gained insight on applying spiritual principles on the job.

Elder Richard G. Scott, of the Quorum of the Twelve Apostles of The Church of Jesus Christ of Latter-day Saints and member of the BYU Board of Trustees, addressed a packed Joseph Smith Building auditorium. He gave insight into how he applied gospel principles during his nuclear engineering career.

Elder Scott emphasized the limitations of the scientific method. He used the example of 1920 Nobel Prize-winning physicist Niels Bohr's model of the atom. Bohr's theory that electrons moved in orbits around the nucleus of an atom was accepted as scientific truth 75 years ago. But today, with a more accurate model of the atom, Bohr's original model of the atom

seems not only outdated, but elementary. He stressed that even the current atomic model is a relative truth that could be replaced at any time. Instead, as students obediently seek absolute truth by studying science and relying on the spirit of God, "the heights [they] can reach are limitless."¹

"I felt an *impression*," said Elder Scott talking about an experience developing better nuclear fuel. "That's the word you want in your profession. Live to qualify for it."²

Playing to the engineering crowd, Elder Scott also introduced a mathematical formula for professional success. As the fear factor increases, success can decrease. But as engineers and others define goals, are decisive, plan, work hard, follow up, and use skills, success will increase. Then, as students include the Lord by being obedient and seeking spiritual guidance in their profession, success may increase exponentially.

In the 4:00 PM Thursday session, Mary Peery, a Latter-day Saint convert, electrical engineer, and former Senior Vice President of Hewlett Packard, spoke on integrity. She cited several life experiences when she had to protect her integrity at work.

Early in her professional career, Peery admired the physician she worked for. When

the physician began exhibiting suspicious behavior that included providing irregularly large prescriptions to unusual patients, she faced an ethical decision. She respected this doctor, but everyone in the office knew that something was wrong. With a resolve to preserve her own integrity, she and her coworkers spoke with the health authorities. The doctor faced an uncertain future because of her actions, but Peery felt good about her decision to follow her beliefs. "Remember, what's right is right. And what's wrong is wrong."³

Kent Brooks, professor of church history and doctrine at BYU, spoke in the concluding session about how to develop "desires, character, and principle-based decision making." He said that people with character will seek to be true to their beliefs, and won't sell them short for any reason. By learning the truth, living the truth, and loving the truth, anyone can become not just a good engineer or professional, but a great person. With this in mind, Brooks asked those attending to become the type of team player that makes others around you say, like they did of the Latter-day Saint baseball hall-of-famer, Harmon Killebrew, "We are all better with him in the lineup, because he is one of the best."⁴

For the thousands of symposium participants, *The Gospel: The Foundation for a Professional Career* was a chance to meet leaders from the religious, professional, and academic community. But more than that, the symposium gave each individual the keys to leading a balanced, gospel-centered life in and out of the office.

NOTES

1. Richard G. Scott, (lecture, *The Gospel: The Foundation for a Professional Career*, Brigham Young University, Provo, Utah, March 2, 2007).
2. *Ibid.* (Italics added).
3. Mary Peery, "Integrity in Leadership," (lecture, *The Gospel*, Brigham Young University, Provo, Utah, March 2, 2007).
4. Kent Brooks, "Desires, Character, and Principle-Based Decision Making," (lecture, *The Gospel*, Brigham Young University, Provo, Utah, March 2, 2007).



Elder Richard G. Scott, member of the Quorum of the Twelve Apostles and former nuclear engineer was the keynote speaker at *The Gospel: The Foundation for a Professional Career*. He spoke to over a thousand professionals, students, faculty, and staff in the Joseph Smith Building Auditorium about standing up for his beliefs and receiving inspiration from God in the workplace.



The Hinckley Alumni and Visitors Center

A Building to Honor a Great Man

by Allison Johnson

Gordon B. Hinckley, President of The Church of Jesus Christ of Latter-day Saints, is revered all over the world as a great prophet, leader, dignitary, and man. The Brigham Young University (BYU) community recognized the contributions President Hinckley has made to the Church and education by creating a fitting monument to celebrate this exemplary man.

The Gordon B. Hinckley Alumni and Visitors Center was completed in June 2007 and now serves as the front entrance to the BYU campus. BYU officials believe that the building “will stand for generations as a remembrance of the life and example of President Hinckley. It will be a place that reaches out—as President Hinckley has—to people everywhere, and will provide a once-in-a-lifetime opportunity to honor President Hinckley by creating a legacy on the campus of Brigham Young University.”¹

The Hinckley Center will serve other important purposes as well. First, the building will act as a beautiful and easily recognizable front gate to campus. Over the years, BYU has become a popular destination for government leaders, alumni, tourists, and prospective students. This building will serve as a meeting place for all of these important individuals.

Second, the building will provide a place for individuals to feel the BYU experience. It will be a place where people can have their questions answered, talk with students and alumni, and, of course, learn about President Hinckley. After visiting the building, people “will begin to understand why this university was established and how it differs from all others.”²

Third, the building will serve as a campus home for BYU graduates. Because the total number of the university’s alumni around the world now exceeds 300,000, it is appropriate that they have a facility to gather, socialize, and reminisce about their BYU experience. Essentially, the

building “will be a home on campus where former students can participate in what BYU has to offer, while also sharing their expertise and resources with the greater university family.”³

The rapid construction of the building was also nothing short of extraordinary. The entire structure was constructed, landscaped, and detailed in just one year. Even though the building was built at record pace, the people involved in the construction process worked tirelessly to make sure the building’s quality was not compromised. Their excellent effort is evident in every aspect of the newly finished structure. From the massive clock tower to the elegant interior furnishings to the beautiful landscaping, the building exudes beauty and splendor.

The dedication of the building took place on June 23, 2007, exactly one year to the date after ground was broken. The event also took place on President Hinckley’s birthday and brought people from all over the country to the BYU campus. The program included talks from BYU President Cecil O. Samuelson, Thomas S. Monson, and James E. Faust. All three speakers focused their remarks on the exceptional life of President Hinckley and shared stories about their relationships with the prophet.

The audience also had the pleasure of hearing from President Hinckley himself. He thanked donors for their contributions to the building and explained how grateful he is to have such a noteworthy building named after him.

The new Alumni and Visitors Center is without a doubt a magnificent building and a remarkable tribute to President

Hinckley. Just as President Samuelson stated, this building “will change the skyline of BYU just as Gordon B. Hinckley changes the skyline of world.”⁴

NOTES

1. Brigham Young University, “About the Building,” <http://alumni.byu.edu/gbhb/about.cfm>.
2. *Ibid.*
3. *Ibid.*
4. Cecil O. Samuelson, speaker, Gordon B. Hinckley Building dedication, June 23, 2007.



Photo by Mark A. Philbrick/BYU Photo

Above: President Gordon B. Hinckley speaks at the dedication of the new alumni and visitors center that bears his name. During his speech, President Hinckley expressed his deep gratitude for having such a noteworthy building named after him.

Below: The Gordon B. Hinckley Alumni and Visitors Center serves as a front entrance to BYU’s campus.



José Figueroa

New Student Orientation

Rising to the Challenge

by Allison Johnson

Brigham Young University's (BYU) mission statement stresses that students "should receive a broad university education." BYU strives to prepare students so that they will "not only be capable of meeting personal challenge and change but will also bring strength to others in the tasks of home and family life, social relationships, civic duty, and service to mankind."¹

This is certainly a large task for BYU and its students to accomplish, especially for transfer students and freshmen who might have doubts, fears, or anxieties about college. Many students are worried about leaving home for the first time, transferring universities, or balancing school and jobs while trying to maintain a social life. So how do new freshmen and transfer students do it?

Luckily, these students have lots of resources available to help them. New Student Orientation (NSO) helps students during this difficult time of transition from high school to college or adjustment to a new university.

Students from all over the country met from August 30 through September 1 for this year's NSO. For three days, students received answers to their questions, took guided tours across campus, and attended workshops on topics ranging from managing their finances to choosing a major.

The purpose of these activities was "to help new students become familiar with the academic, spiritual, social and personal challenges and opportunities at Brigham Young University... [and to] help [them] 'connect' early and successfully to multiple campus resources."²

Many of the activities were organized around "Y Groups." These small groups of students led by upperclassmen offer the opportunity to meet other new students and receive more individualized attention. Many students find that their fellow Y Group classmates quickly become some of their closest friends at BYU. "I'm glad that I got involved



José Figueroa

New students attending NSO listen attentively to the information presented by advisors and upperclassmen. Students at NSO had the unique opportunity to meet other multicultural students, their academic advisors, and to learn more about opportunities available to them through the MSS office.

in Y Groups. I met a lot of really great friends through my group," commented Janna Crossley, a freshman from Spanish Fork, Utah.³

Along with attending NSO activities sponsored by BYU, on August 31, all multicultural freshmen and transfer students were invited to attend an orientation session organized by Multicultural Student Services (MSS). This orientation is specifically designed to familiarize students with the services that MSS offers. "We want you to feel like MSS is your home away from home," said Lisa Muranaka, MSS director. "You can always come to us if you are having academic or personal problems."⁴

At NSO, students had the opportunity to meet and get to know their MSS academic advisor. Students can meet with their advisors to discuss anything from class schedules and homework problems to social difficulties and cultural challenges. "We [academic advisors] are here to help you. We want to see you succeed," said MSS academic advisor Lucky Fonoimoana.⁵

NSO was also a great opportunity for new students to become familiar with

some of the great opportunities that MSS has for students to share and learn about other cultures. Programs such as Black History Month, Luau, Pow Wow, and Fiesta give students the chance to participate in discussions, perform cultural dances, and volunteer their time to worthy causes. "We encourage you to find something you enjoy and get involved," said Muranaka. "You have so many great opportunities to take advantage of."⁶

After attending NSO, new students learned that success in college is not always easy, but it is possible. While BYU students are expected to earn an education that will soundly prepare them for "home and family life, social relationships, civic duty, and service to mankind,"⁷ resources like MSS are available to help them rise to the challenge.

NOTES

1. Brigham Young University, "Mission Statement," <http://unicomm.byu.edu/president/missionstatement.aspx>.
2. *Ibid.*
3. Janna Crossley, interview by author, Provo, Utah, October 10, 2007.
4. Lisa Muranaka, speaker, New Student Orientation, August 31, 2007.
5. Lucky Fonoimoana, speaker, New Student Orientation, August 31, 2007.
6. See Note 4.
7. See Note 1.

Freshman Retreat

An Assured Way

by John Kwaw Kwarm

Centuries ago, the prophet Nephi described a vision that his father Lehi had. In this vision, he saw people along a path “pressing forward, and they came forth and caught hold of the end of the rod of iron; and they did press forward through the mist of darkness, clinging to the rod of iron. . . .”¹ When the iron rod was in their grasp, they could follow this hand rail along the path. Despite the distractions and impediments, many people in Lehi’s vision held tightly to the rod. The path and rod led to the tree of life—a tree which bore the most wonderful fruit imaginable.

Here at BYU, students take a similar journey towards a successful future. This year at the Multicultural Student Services’ (MSS) Freshman Retreat, some of BYU’s newest students were reminded of the similarities they have with the people in Lehi’s vision. These freshmen have goals comparable to the fruit that Nephi describes. They are aware of the need to work hard and to remain focused.

However, focus and hard work do not eliminate distractions.

This Freshman Retreat was held at Spring Haven Lodge—a cabin in Utah’s Hobbie Creek Canyon on September 14 and 15. Students participated in activities, discussions, and lectures designed to shed light on how to combat distractions and successfully reach graduation and other future goals. The activities during the retreat included a fireside about maintaining balance in life, academic-focused workshops, a volleyball tournament, and an object lesson appropriately called the Iron Rod Walk. During the retreat, freshman Greg Sanchez, from Plainsboro, New Jersey, came to a much greater understanding of the importance of balance. “The best thing to do is to find equilibrium in your life,” he explained. “It is never good to have too much of one thing. . . . Having fun and hanging out is great, but it shouldn’t take up all your time.”²

The most memorable activity during the retreat was an obstacle course-like lesson

inspired by Lehi’s dream. During this Iron Rod Walk, upperclassmen volunteers supervised blindfolded participants and sent them out into a large field. Around them were various loud and distracting noises. The students were each told to focus on the ringing of a soft bell and to walk towards it.

After arriving at their destination, they were able to grasp a rope that would lead them through unfamiliar terrain to a serene spot near a pond. In order for the blindfolded students to reach the end of the course, they had to follow the rope—or as it came to be known—the Iron Rod. During their quarter-of-a-mile journey, assistance and encouragement came from some of the upper classmen. But some volunteers were tempters who tried—and often succeeded—in leading freshmen away from the Rod. “I never thought I would be one that was pulled so easily from the path, but I put my trust in the wrong voices . . . they were so persuasive!” explained Whitney Miller, a freshman from Provo, Utah.³

After this powerful object lesson, the students participated in a testimony meeting. They shared their thoughts and reflected on their experiences. Freshman Nancy Ovuoba from Farmington, Utah, neatly summed up the message behind Freshman Retreat. In reference to distractions on the path of life she said, “Remember the big picture and why the intermediate goals are important.”⁴ Much like the people in Lehi’s vision, today BYU freshmen have embarked on a journey. As displayed by the object lessons and Lehi’s dream, when students know what they want, seek balance, and avoid distractions, there is an assurance that they will meet their goals.

NOTES

1. The Book of Mormon: Another Testament of Jesus Christ, 1 Nephi 8:24.
2. Greg Sanchez, e-mail to author October 30, 2007.
3. Whitney Miller, e-mail to author, October 14, 2007.
4. Nancy Ovuoba, e-mail to author, October 16, 2007.
5. Blanca Rodriguez, e-mail to author, October 14, 2007.



Above: Many Freshman Retreat students expressed their thoughts during a gathering. The serene grounds of Spring Haven Lodge, the venue of the retreat, added to the peaceful mood of the event.

Above Left: Philippe Valar from Provo, Utah, Billy Errico from Henderson, Nevada, and Greg Sanchez, from Plainsboro, New Jersey, renew their friendship. The retreat provides an opportunity for students to make new friends and to reminisce with old ones.

Bottom Left: During Freshman Retreat, students participated in the Iron Rod Walk which taught them to discern between guidance and distraction. Freshman Retreat counselor Blanca Rodriguez also learned from the object lesson. “The activity taught me a lot about myself. . . . [I] recall times where I was securely clasping the [rod] with all my might, trusting on the Lord to get me through the hard times.”⁵



Admission & Scholarship Deadlines

NEW FRESHMEN

Spring/Summer, Fall 2008	February 1, 2008
Winter 2009	October 1, 2008
2009-2010 Priority Deadline	December 1, 2008

TRANSFER STUDENTS

Spring/Summer, Fall 2008	March 1, 2008
Winter 2009	October 1, 2008

CONTINUING STUDENTS (SCHOLARSHIPS ONLY)

Spring/Summer 2008	January 15, 2008
Fall 2008/Winter 2009	April 15, 2008

Apply for admission at byu.edu or besmart.com

BYU Scholarships and Financial Aid Information

Apply for university scholarships through the "Scholarship Application" link at saas.byu.edu/depts/scholarships/. After submitting the "Comprehensive" application, students are considered for most BYU scholarships. A separate application must be completed for Spring/Summer University and Multicultural Scholarships. *All students must reapply for scholarships each year by the appropriate deadline shown at left.*

FAFSA

For Multicultural Student Services (MSS) scholarships and other university scholarships, applicants must also complete the Free Application for Federal Student Aid (FAFSA). FAFSA 2008-2009 forms are available starting January 1, 2008.

In addition to consideration for MSS scholarships, the FAFSA also determines eligibility for Pell Grants and other federal financial aid. Students can complete the FAFSA online at www.fafsa.ed.gov. Once students have submitted the FAFSA, they must monitor and finalize the processing of federal financial aid through BYU Financial Aid (VIP) on Route Y. For more information, contact the Financial Aid Office at (801) 422-4104.

Non-BYU Multicultural Scholarships

Non-BYU scholarship opportunities are also available to students, including tribal and Bureau of Indian Affairs (BIA) scholarships. Some non-BYU scholarships require a Financial Needs Analysis (FNA). Tribal, BIA, and non-BYU scholarship FNA forms can be submitted to the MSS office. Students should allow a minimum of five business days for their FNA to be processed.

Multicultural Student Services
1320 WSC
Provo, Utah 84602-7918
(801) 422-3065
mss@byu.edu



Samuel Brown

Upcoming 2008 Events and Deadlines

College Preparation Programs

Xpeditons: May 3, 2008
byuxpeditons@byu.edu
Foundations: May 10, 2008
byufoundations@byu.edu
Connections: May 17, 2008
byuconnections@byu.edu
For volunteer and participant deadlines contact MSS at (801) 422-3065.

Apply Online for MSS Programs

Visit multicultural.byu.edu
Click *College Preparation Programs*

SOAR 2008

Session 1: June 23-28, 2008
Session 2: July 7-12, 2008
Session 3: July 14-19, 2008
Counselor Applications: January 2008
Participant Applications: May 19, 2008
soar@byu.edu

Black History Month

Walk of Life: January 21, 2008
Lecture Series: Thursdays in February 2008
Music Night and Poetry Jam: February 15, 2008
Children's Fair: February 23, 2008
bhm@byu.edu

Heritage Month

Fiesta El Mundo de los Audaces: March 22, 2008
Practice begins: January 2008
fiesta@byu.edu
Luau: March 25-26, 2008
Practice begins: January 2008
byuluau@byu.edu
Harold A. Cedartree
Memorial Dance Competition:
March 28-29, 2008
Dancer registration: March 28, 2008
lavay_talk@byu.edu

First Things First

STUDENT SPOTLIGHT: DALLAS GILMORE

by John Kwaw Kwarm



The Gilmore Family

L-R: Six-year-old Sadie, Bonnie Jean, one-year-old Sariah, Dallas, and four-year-old Sophie

Dallas Little Eagle Gilmore has a trick for getting everything done. “What’s his trick?” you ask. Well, while talking with Gilmore, I noticed he has a different approach to life. He doesn’t just fit things into his schedule, he organizes his life around his priorities. Gilmore balances his busy days and responsibilities as a father, husband, student, and a disciple of Jesus Christ while continuously quenching his thirst to serve.

Gilmore has always been aware of the importance of setting priorities. In his youth, Gilmore’s family lived in Woods Cross, Utah, and Kayenta, Arizona. He remembers how his peers would make disparaging remarks about his multiracial (Native American and Caucasian) background. He wondered, “Where do I fit in?” At an age when most people are willing to do almost anything to fit in, Gilmore came to a liberating conclusion. “I’m not going to let somebody’s actions affect . . . my outlook on my life,” he decided. His priorities did not include living his life in response to everyone else.

After serving in the Singapore Mission for The Church of Jesus Christ of Latter-day Saints, Gilmore attended BYU. Before

finishing his degree, he and his wife, Bonnie Jean, moved to Flagstaff and then to Mesa, Arizona. He attained a job that met his family’s needs. However, after four successful years in the working world, Gilmore and his wife decided he needed to return to BYU. “You can only get so far in the work place . . . without having a degree,” he explained.

The Gilmores sacrificed their stability and comfort in order to return to BYU. The move helped them to meet their goals. “I knew I had to finish school. I have kids . . . to support,” he told me. “I knew I had to bear down and get my work done and do what I needed to do to get better grades.” Gilmore, who is a math major and a cadet in BYU’s Reserved Officer Training Corps (ROTC), intends to become an aviation officer in the United States Army. School and his involvement in the ROTC keep him very busy.

Although his schedule is demanding, Gilmore maintains stability by balancing his priorities. He has learned that his ecclesiastic leaders’ wisdom can help him determine those priorities. “I think taking the counsel of the leaders of our church and making sure the Lord comes first doesn’t make [life] easy, but it [does] make it manageable,” he thoughtfully clarified.

Gilmore’s understanding of the gospel of Jesus Christ is evident in the way he lives his life. The gospel gives him purpose. Like many of his other important choices, his main reason for choosing to attend BYU is

rooted in his faith. “I’m here because [of] an answer to a prayer. . . . The education is just a benefit,” he explained.

Balance between spirituality and academics are accompanied by a sense of stability at home. Gilmore’s attention to his duty as a husband and father has greatly rewarded his family. He shared one of these rewarding moments with me, a time when his oldest daughter, Sadie, offered the family prayer. After misbehaving and throwing a fit one day, Sadie humbly requested that Heavenly Father help her be a good girl. It “is a huge reward when you hear those things from your five-year-old,” he said with a beaming smile.

Not only is Gilmore’s family a priority and a reward, they are a part of his team. He realizes that his education will be instrumental in attaining a career, but additionally, it will provide opportunities for his family to serve others. “The Lord will send me where I’m supposed to be—where he needs us. And I feel like right now myself, my wife, and my family are needed in the Army. They need good people. They need people with high moral values that can help. . . . Wherever [there’s a need], I know that’s where we will be,” he explained.

Gilmore’s priorities determine what will get his attention. His loyalty to the Savior, love for his family, and focus on school all have their proper place in his life. It’s his ability to keep first things first that makes Dallas Little Eagle Gilmore the success that he is today.

Making Dreams a Reality

STUDENT SPOTLIGHT: YANEL RAMIREZ

by Allison Johnson



Yanel Ramirez is a person who knows where she's going in life. Even though she doesn't have her whole life planned out, she knows what she wants and is not afraid to work to get there. A successful BYU business student, Ramirez has already achieved a great deal in her young life and looks forward to the future with a strong vision determined to make her dreams a reality.

Ramirez was born in Provo, Utah, but raised near Mesa, Arizona. She is the daughter of parents from southern Mexico who greatly emphasized family, culture, and education during her childhood. She recalls, "Family has always been important [in] my life. . . . Growing up, I was taught Spanish and had all the [Hispanic] traditions. We would celebrate Mexico's Independence Day and had lots of ethnic celebrations."

Ramirez always enjoyed school as a child. However, she found it difficult at times because many subjects were not easy for her. She worked very hard at her studies, eventually succeeding in school and becoming an exemplary student. Ramirez attributes this success to the example set by her father, who overcame language barriers before he received a scholarship to attend BYU. Ramirez reflects, "My dad is

[a] person who is always learning and who believes that nothing is impossible . . . I admire that. He's an example of 'whatever you want to do, you can do it.'"

Since she was a young child, Ramirez always had dreams of attending college. After graduating from high school, she enrolled at Mesa Community College and made that dream a reality. After receiving an associate's degree in business, Ramirez decided to pursue another dream of serving a mission for The Church of Jesus Christ of Latter-day Saints. Despite her achievements in life, Ramirez was not always confident in her missionary abilities. She reflects, "Growing up, I never thought I'd serve a mission. I didn't think I had the personality."

She fondly remembers her service in the New Jersey Morristown Mission. Ramirez had a life-changing experience in New Jersey and learned a great deal about diligence, hard work, character, and faith. She recalls, "[My mission] was the highlight of my life. Up to now, nothing compares to it."

On her mission, Ramirez received the inspiration and motivation she needed to come to BYU. Ramirez wasn't always so sure it was the place for her; but people on her mission encouraged her, and she decided to give BYU a chance. She states, "On my mission, I met all of these incredible people and they are the ones that motivated me to come to BYU. It ended up being one of the best decisions I have ever made."

Now a senior at BYU, Ramirez is having an enriching experience. As a business major, she values the useful education she is receiving and feels fortunate to be studying something she is passionate about. Ramirez reflects, "There are some classes that just captivate you and you want to know more and more. That's how I feel about business."

Not only does Ramirez enjoy the educational benefits of this university, but she relishes the spiritual aspects as well. "I really enjoy the environment [of BYU] and I love being able to freely express being a member [of The Church of Jesus Christ of Latter-day Saints] 100 percent, or even 200 percent. . . . I have met such good people here who want to help you to be better."

After her graduation from BYU in August 2008, Ramirez has high hopes for the future. "I've always had this dream of working in international finance, working with a corporation, traveling internationally, and using my Spanish. . . . And I eventually want to be a stay-at-home mom and have lots of kids."

Yanel Ramirez is one of those rare individuals who knows where she is headed in life. Whenever she has high hopes in life, she makes her dreams a reality. And with each dream, Ramirez is always looking forward with optimism, confidence, and hope.

Dedication and Hard Work

ALUMNI SPOTLIGHT: SEAN KEALII ENOS

by John Kwan Kwarm



The Enos Family
L-R: Kealii, Nicole, Lanimalie, Ku'unani, Kea

"People say 'If you put your mind to it, you can always accomplish it.' You always believe it. But it's . . . nice to get a reaffirmation of that," Sean Kealii Enos explained. Enos (who is of Hawaiian descent) is a reaffirmation to many people. Talking to him was an inspiring experience. He is familiar with getting "the impossible" done. By applying the principles of dedication and hard work, Enos minimizes the debilitating effects of uncertainty and accomplishes his goals.

"What do you think about law school?" Enos asked Nicole, his wife. "Are you serious?" Her question was a response to the suddenness of the idea. Being a mechanical engineering major, Enos's original plan was to work as an engineer after college. This new idea felt right, and attaining admission into BYU's J. Reuben Clark Law School was within his grasp. Being realistically confident, Enos knew he could pull it off. He was a hard worker and had taken advantage of his BYU undergraduate education.

Enos's time at BYU resulted in more than just an engineering degree. Enos took challenging classes and accepted jobs that seemed unrelated to his future career as an

engineer. He developed a strong work ethic and broadened his horizons. His diverse experiences made him a confident applicant to law school.

Enos's journey towards success began before he entered college or served as a Latter-day Saint missionary in the Boise Idaho Mission. However, it was in college that he decided to be a great husband and father. He made it a point to spend his valuable evening hours with his wife and children, while using his late night hours to focus on his school work. "If there was ever a conflict between school and family, family would always win. I don't think I put my education second; it was just the second priority. I just dedicated [different] times of the day to it," Enos explained.

Enos decided to be dedicated to his family long before he found it convenient to do so. His undergraduate years at BYU were marked with financial uncertainty, tough engineering classes, and the demanding (yet satisfying) responsibilities of a husband and a father. He and Nicole decided that after they had their first child she would avoid working away from home. The decision reduced the family's income, but they felt it was necessary despite the financial burden that followed. Determined to remain dedicated to their decision, Enos not only found additional work, he researched scholarship possibilities and was later awarded a Gates Millennium Scholarship. By choosing to stand by their personal convictions, Enos

and Nicole have maintained the type of family life that they want.

Although Enos was no stranger to hard work, his law school experience was demanding. On one occasion, he was told by a professor that he should anticipate a lower grade because of the assignment he chose to do. Enos worked hard researching his topic and focused on learning as much as he could from the task. After turning in the assignment, the professor thought Enos's work was not only worthy of a higher grade, but he thought it was worthy of being published.

Enos again applied the principle of hard work during his first summer after starting law school. The firm he wanted to intern with was not seeking to hire. After some persistence on Enos's part, the firm gave him a position where he would work, not for money, but for school credit. By the end of the summer he had proven himself to be an effective part of the firm. Consequently, Enos secured a paid internship and now works full-time at the firm.

Enos, his wife Nicole, and his three children Lanimalie, Kealii, and Ku'unani reside in Mesa, Arizona (where Enos grew up). Although he is now settled in his busy career, he still puts his family first. After all of these years, Enos has come to an elegantly simple conclusion: everything "that you have going on in your life [really is important] . . . just dedicate the time you need to accomplish it and get it done."

What It's All About

ALUMNI SPOTLIGHT: JAN QUEK KING

by José Figueroa



The King Family
L-R: Samuel, Benjamin, Jan, Jared

Toys are strewn about and there are unpacked boxes setting in various corners of the house. Two-year-old Samuel runs by gleefully. His father, Benjamin, close behind, scoops Samuel up in his arms and begins to wrestle with him on the carpet. Little Samuel fills the newly occupied house with giddy child laughter.

Jan Quek King walks in, holding baby Jared, who coos softly in her arms. She sits to watch the wrestling match and smiles. Outside, the Arizona sun burns ferociously hot and car horns blare in the 5:00 PM traffic. But here, in the coolness of this home, there is peace and all that she lives for.

Soon she will be leaving for a twelve-hour nursing shift while Benjamin looks after the boys. It is a grueling shift in the delivery room, one that drains both body and heart, yet it is also something she is very passionate about.

"I really enjoy it," she says. "I really like the caring aspect of nursing and the hands-on, personal relationships that you can build with your patients. . . . Especially in my area: women are so vulnerable when they're at the hospital in labor. So I feel like

whatever I can do to make it better for them is worthwhile to me."

Daily, King sees how mothers struggle to give birth and how each time their faces are filled with simple joy when their children are finally born. Though things can get hectic and stressful in the delivery room, King recalls feeling heavenly peace as she goes about her work.

"I have days when I'm working and I feel like I'm just going through the motions. But then you have days or instances that bring you back to the reason why you're doing what you're doing. You say, 'This is why I'm doing nursing because I'm able to help this person go through this.' Sometimes the Spirit is just so strong when you're helping women bring life into the world because it's such a sacred process that really brings me back to what it's all about, why I love this—*this* is why I love what I do."

As a nurse in the delivery room, she remembers that she had no misgivings about child labor when it was her turn with Samuel and then Jared. But the pain passes. "It's amazing. Every day I look at my kids, I think, 'Wow, it's such a miracle.' I just watch them grow and it really is just a miracle that Heavenly Father puts them in our lives to teach us and give us the responsibility to teach them."

Samuel wriggles free from his father's grasp, runs up to his mother's knee, and puts his face centimeters away from baby

Jared's face. Samuel is gentle with his brother, which reminds King of the tender moments she and her husband shared teaching their son how to pray.

"We [wondered] if he was ready. We gave it a try and . . . he would kneel down and fold his arms. It was so cute. I don't really know if he was even two yet when we first started to teach him, but we would do it every night and try to get into a routine. It's great to watch him say his own prayers almost, repeating what we were saying."

King's husband now comes to sit beside the rest of the family. She turns and looks into his eyes, grateful for him. "We got married in August of 2003. I think probably one of the best things is being able to share everything with each other . . . the problems and struggles that come with life as well as all the joy and happiness that come with having a family and loving each other."

King was born in Malaysia and moved to California as a child. She graduated from BYU in nursing and is currently pursuing a master's in nursing and public health. She and her family now reside in Arizona.

Celebration of Life

Heritage Month 2007



José Figueroa

Keith Osai, a senior from San Mateo, California, led the *Mako*, an intense Tongan number that excited the crowd. During Luau, a variety of polynesian islands are represented. Students and volunteers start preparing for the event months in advance.

by José Figueroa

For the Latin American, Polynesian, and Native American cultures, song and dance are timeless reservoirs of memory and tradition. In some of these cultures, which have existed for centuries without written histories, the two sister arts provided sure ways to pass on remembered relationships with one another, with ancestors, and with the Creator. More importantly, they were forms of worship and a way to celebrate life.

Brigham Young University celebrates Latin American, Polynesian, and Native American culture during the month of March. Three main events—*Fiesta*, *Luau*, and the *Harold A. Cedartree Memorial Pow Wow*—comprised Heritage Month 2007, bringing people together in song and dance. These events, organized through Multicultural Student Services, were more than displays of talent by the participating students. They were a celebration of life.



Lynette Simmons

Fiesta 2007 combined over twenty cultural dances from Latin America into one night of enjoyment. The *Son Nicaraguense* dance from Nicaragua is a graceful number that engaged the audience with a display of elegant movements and colorful dresses. The dance is often likened to the movements of flower petals. L-R. Natali Turley, Daniella Garcia, Nidia Pascual, Eliana Puertas.

Fiesta

From the first bell tones of the trumpet in the dark, you will remember this. There was the strumming of the *requinto*, the hum of the violins, the thum-thum of the *contrabajo*. Turn to see a line of *mariachis* enter through the back amid the roar of a thousand voices cheering with untamed excitement. Two *mariachis* stand, the shining metal of their *charros* flashing, and lift up their voice in beautiful song. Their music enters the hearts of the people—Mexicans, Venezuelans, Americans, all present—and brings them together in one emotion.

Fiesta 2007 was an evening filled with vibrant music, dazzling costumes, and skillful dance representing countries from all over Latin America. The two-hour celebration showcased a variety of dances, from Chile's Polynesian-like Easter Island dance, the *pacuense*, to Puerto Rico's *plena* to Mexico's famous *folklorico* dances.

Yet despite the differences in the dances, what mattered most was how the audience was changed by them. The people were one, "their hearts knit together in unity."¹ While one person might shout "¡Viva Méjico!" and you might be one hundred percent Bolivian, pride in country was swallowed up in the excitement of this celebration.

The non-stop action was electrifying, yet Fiesta 2007 did more than provide the audience with excitement. It was a unifying experience that proved differences can be bridged and a people can truly be "one."

Luau

Come to Luau and sit in the front row. You will feel the rhythms of life pulsating through the dancers into the audience. Watch the *baka* or the *hula* and you will see: they are much more than dances. They are the spirit of a people alive with the sun, the waves, and the sea.

The music and dances of Luau 2007 showed the charm, the fire, and the depthless beauty that people hold inside. Reaching across the Pacific Ocean to embrace many diverse Polynesian cultures in one celebration, dancers took to the stage in a two-night celebration of dance and song. Dances from Fiji, Hawaii, New Zealand, Samoa, Tahiti, and Tonga explored the depth of the human soul.



Allison Johnson

During Heritage Month, the cultural wealth of the Polynesian Islands, and North America and Latin America are displayed. The diversity of performances reflect the richness of cultural experiences. Despite the specific focus of each event, people of all backgrounds and ages feel welcomed to participate and share in the celebrations.



José Figueroa

Memorable among these were the Fijian *cibi* (pronounced thim-bee) and the Tongan *laka laka*. The *cibi* is an ancient war dance that dates back to Fiji's wars with neighboring islands. In the *cibi*, dancers displayed their strength and ferociousness with quick and bold moves across the stage. The *laka laka* differed from other dances in its tribute to the prophet Joseph Smith and the restored Gospel. As other similar dances tell stories, this told the story of the restoration of the gospel of Jesus Christ in these latter times.

Luau 2007 was not only about the impressions left by the marvelous music and dances; in all of the vivacious performances that celebrated culture, people were reminded of the gift of life and the infinite capacity of the human soul.

Pow Wow

Spoken throughout the Native American Pow Wow is a sacred language of blessing. It is in the swish of the colorful regalia and the nimble steps of the dancers. People from many different tribes come together in one celebration that is more than a competition. It is a moment for people to remember the blessings of family and friends. Yet even the stranger is welcomed in this occasion. For continually present at Pow Wow is the remembrance of the interconnectedness of humanity—a blessing sorely needed in these days of conflict.

The twenty-sixth annual Harold A. Cedartree Memorial Pow Wow celebration brought together people in dance. Native Americans of many different tribes from across the United States and non-Native Americans came to bless each other in song and dance.

An important part of the Pow Wow was the presence of drum groups. More than ten drum groups from different tribes participated in the Pow Wow, giving the dancers their rhythm. In each drum group, the heartbeat of a people was played out on a single, rawhide drum. Sitting in a circle, the singers raised their mallets and let them fall together in unison as their voices rose and fell in mesmeric song. The dancers, young and old, connected to that beat, which symbolized the heartbeat of humanity and the turning of the earth.

As the drum groups performed, dancers were invited to compete. Dressed in beautiful, dashing regalia, the dancers represented their tribes in several categories, each requiring different footwork, skill, and agility. Even though it was a competition, the dancers possessed much more than the will to win. It was clear that the dancers were actually *giving* of themselves. From the two-year-old little girl hopping to the beat to the gray-haired dancer's even-paced steps, it was all about giving and receiving blessings.

Perhaps, to the visitor, the most influential dance of the celebration was the inter-tribal dance. During this, all people were invited to participate in the dance circle. People of all races, young and old, can participate in the dance and honor their part

of humanity. Those who did felt a spiritual connection with each other; it was as though the beats from the drum groups somehow linked their spirits.

* * * * *

Heritage Month 2007 brought hearts together in a way ordinary life couldn't. In fact, it did much more than that. It showed that life is a celebration and that dance and song are outpourings of that celebration which, like prayers, reach into the heavens.

NOTE

1. The Book of Mormon: Another Testament of Jesus Christ, Mosiah 18:21.

The various dances displayed at Pow Wow represented many different tribes. The Traditional Dance, an exciting display of agility and skill, is one of the best known dances of the celebration. Historically, it was performed when a war party returned home from battle. The dance enabled them to recount the feats of the battle and symbolically challenge the enemy through movement.



Bringing Ancient Lessons to Life

by John Kwaw Kwarm

Dazzling colors, exciting music, and harmonized movements made for an entertaining experience during Living Legends' presentation of *Seasons*. These elements of *Seasons* only added to the centuries-old lessons that the performers taught. Living Legends performers transcended time, language, and distance to reiterate important principles that, when applied, can solve some of today's societal problems.

In correspondence with Heritage Week, the performing group displayed ceremonial and cultural dances from Polynesia, Latin America, and various Native American Tribes. The show was divided into various parts or "seasons" characterized by over a dozen performances and reenactments of ceremonies. The *Haka*, an aggressive display of fearlessness from New Zealand, was demonstrated during the "season of pride and war." In contrast, the Native American Hoop Dance was performed to honor Mother Earth during the "season of forgiveness and rebirth." These and other "seasons" provided exceptional examples of what the past can offer us today.

Our ancestors learned crucial lessons about life. Traditions passed down from generation to generation help us remain connected to them and to one another. By practicing our traditions, we learn the lessons that our forbearers understood. These lessons refocus our life vision. Living our traditions

encourages us to seek stronger family ties, to appreciate friendship, and to maintain a positive outlook on life.

Our personal heritages are rich with timeless principles that have been instilled in us by our parents and communities. By reaching beyond cultural divides, we can gain centuries of additional wisdom from other places and times. Through *Seasons*, Living Legends' performers shared enduring lessons from Native American tribes, Latin American countries, and the inhabitants of various Polynesian Islands.



L-R: Daniel Bair, Gladys Valero Chavez, and Adam Fuentes, members of Living Legends, perform a dance representing an Aztec ritual. The performing group travels the world to share the cultures of Polynesia, Latin America, and various Native American tribes.



A Long Journey

America's March Toward Racial Equality

by Allison Johnson and John Kwam Kwarm

There was a time in America when African Americans and Caucasians were not legally “equal.” Preceding and during the Civil Rights Movement, racial inequality ran deep, but the Movement finally brought much needed attention to this sensitive issue. Since the Civil Rights Movement, race relations have changed drastically. Equality for all has become a widespread ideal. Although the journey toward a just society has been rough, it is essential to acknowledge how far we have come.



Above: BYU students listen intently to a Walk of Life speaker's message. The presentation showcased a series of uplifting musical performances by BYU's Black Student Union Gospel Choir and an inspirational story from keynote speaker, Micheal Styles.

Right: Child participants smile while walking across BYU campus during Walk of Life. This event was a great opportunity for people of all ages to be a part of Black History Month.

Facing Page: As the sun sets, Walk of Life participants held brightly lit candles and sang hymns as they walked across BYU's snow-covered campus in commemoration of the American Civil Rights Movement.



Natalie Whipple

Brigham Young University's (BYU) Black History Month, sponsored by Multicultural Student Services (MSS), highlighted some of the great social changes that have occurred in the United States. Every February, BYU celebrates Black History Month in conjunction with national Black History Month. At BYU, Black History Month activities "educate [students] and surrounding communities about African American heritage [and] promote inclusion and a common understanding across all cultures."¹

Many activities took place during the month to promote unity and awareness of African American culture and history. They included the Walk of Life in honor of Martin Luther King Jr., music-themed Rhythm from the Roots, Children's Fair, and several African American History lectures. Although all the activities promoted cultural understanding, the Walk of Life and the lectures were key events during Black History Month. These occasions promoted unity and a richer understanding of how far Americans have come regarding race relations. To further the cause of equality and opportunity, it is important to remember how far Americans have come since the days when racism and discrimination were legally enforced.

As highlighted in some of the lectures, there was a time in America when actions and ideas were socially unjust. Discriminatory laws (dubbed Jim Crow laws) enacted in the South during the late nineteenth century were prominent signs of racial injustice. One of the common practices during the Jim

Crow era included separate but unequal public facilities, such as restrooms and schools, for African Americans. These Jim Crow laws gave Caucasians privileges that African Americans did not have. However, by the mid-twentieth century these laws would be challenged.²

The decades preceding the Civil Rights Movement were characterized by legal battles against discrimination at voting booths and in public school systems. One catalyst of the Civil Rights Movement was the murder of Emmett Till. During the summer of 1955, young Till was in the Mississippi Delta visiting relatives when he was murdered for "transgressing" a Jim Crow law.³ The murder of fourteen-year-old Till drew national attention to discrimination against blacks. Within the upcoming years, African Americans, sympathetic whites, and eventually the federal government united and secured the legal rights which all Americans should be guaranteed. Many of these changes came as a result of one of the most influential periods in American history, the Civil Rights Movement.

Several occurrences, including Rosa Parks's arrest for not giving up her seat to a Caucasian passenger on a public bus (1957), and Dr. King's "I Have a Dream" speech (1963), were pivotal events during the Movement.⁴ Parks's protest resulted in a bus boycott that lasted over a year and eventually led to the repealing of discriminatory bus laws. King, who was one of the boycott's leaders, was empowered by the changes he witnessed. He later continued

Left: The Walk of Life is an annual event that precedes Black History Month. Participants in this year's Walk of Life symbolically shared their light by lighting one another's candles. Those involved sang hymns while walking across campus to honor Martin Luther King Jr.'s legacy.

Facing Page: There were many volunteer opportunities at BYU's Annual Children's Fair. BYU students and members of the community entertained children, attended to the needs of parents, and managed over a dozen booths and activities. Children's Fair was an educational and fun experience for multiracial families and for those interested in topics significant to the African American community.

Thomas Reed



to emphasize a nonviolent approach against discrimination. His approach was successful and led to many marches and peaceful protests. These demonstrations drew attention to inequality and unified the country against segregation and discrimination.⁵

After King's assassination in 1968, The Civil Rights Movement took new form. King's death did not end the journey toward justice. In the decades following his death, Americans continued to undo the social and legal structures that deprived people of equal opportunity. Today, Americans acknowledge the importance of equality more than ever.

Now, America celebrates King's legacy and the efforts made by those who were a part of the Movement. Martin Luther King Jr. Day and Black History Month at BYU provided many examples of the social progress made since the Jim Crow era. The BYU activities and events associated with Black History Month were preceded by the *Walk of Life: Celebration of the Life and Mission of Dr. Martin Luther King Jr.* which occurred on Monday, January 15, 2007 (Martin Luther King Jr. Day). The annual Walk of Life, a march across BYU campus, is intended to "celebrate the dream of Martin Luther King Jr. and the works of the Civil Rights Movement."⁶ Additionally, the walk itself serves as a reminder of the monumental marches that took place during the Movement.

Even though January 15 was a bitterly cold night, about 500 individuals met at dusk at BYU's Carillon Bell Tower excited to participate in the Walk. As the sun set and gave way to a peaceful night, each participant held brightly-lit candles and sang hymns as they marched together across BYU's snowy campus. Walk of Life student coordinator Sharyl Escobosa commented, "the candles are a traditional symbol in vigils and commemorations." The flames, she said, "signify not only hope . . . but also unity."⁷ Through the walk, participants acknowledged the progress made since the Civil Rights Movement.

The Walk ended at the Wilkinson Student Center where a presentation of speakers, musical numbers, and tributes commemorated King's legacy. Michael Styles, from the Utah Office of Ethnic Affairs and Martin Luther King Jr. Human Rights Commission, gave the keynote address. Styles shared a powerful story about how his parents won a battle against racism right here in Utah, and then challenged everyone in attendance to "Live out [King's] legacy 365 days a year."⁸

The finale to the night showed highlights from King's immortal speech, "I Have a Dream," originally given in August 1963. Through this speech, King shared his dream that, "One day this nation will rise up and live out the true meaning of its creed: 'We hold these truths to be self-evident: that all men are created equal.'"⁹ King's speech was significant in the 1960's, and is still significant today because it serves as a powerful reminder of how far race relations have come.

America *has* come a long way. Many people have come to realize that unity and cultural understanding can prevail when people come together and find common ground, despite their differences. It is vital that we, as Americans, recognize these changes. Remembering our long journey is essential to seeing where we have been, where we are now, and where we are going.

NOTES

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8. Michael Styles, "Walk of Life Keynote Address" (speech, Brigham Young University, Provo, Utah, January 15, 2007).
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Children's Fair 2007: *A Manifestation of Hope*

by John Kwam Kwarm

As a student of history, I've noticed something interesting. Children draw people together. When the United States was established, the Founding Fathers hoped that their children would build the America their ideals reflected. Almost 200 years later, Dr. Martin Luther King Jr. echoed these same sentiments when he shared his dream for America's children. On Saturday, February 17, 2007, I witnessed another manifestation of parental hope—The BYU Black History Month Children's Fair.

The organizers, including Multicultural Student Services, the BYU Black Student Union, and several volunteers, worked in unison to meet their objectives. The objectives can be seen as a twofold mission. The first goal was to bring together African American families and multi-ethnic families with African American children. The second goal was to provide a chance for parents to learn about the unique needs of their African American children.¹

It was clear to me that Children's Fair is necessary when, a few days before the event, my Caucasian doctor asked for my advice. He wanted to know about African American hair care and politically correct terms to identify his adopted multiracial children. I was unable to answer all his questions, but I suggested he attend the fair to obtain the information he desired.

At the Children's Fair, parents learned about possible emotional, physical, and social needs their African American children may have. Parents learned from BYU students, other

parents, volunteers at hair and skin care booths, and from speakers at a panel discussion.

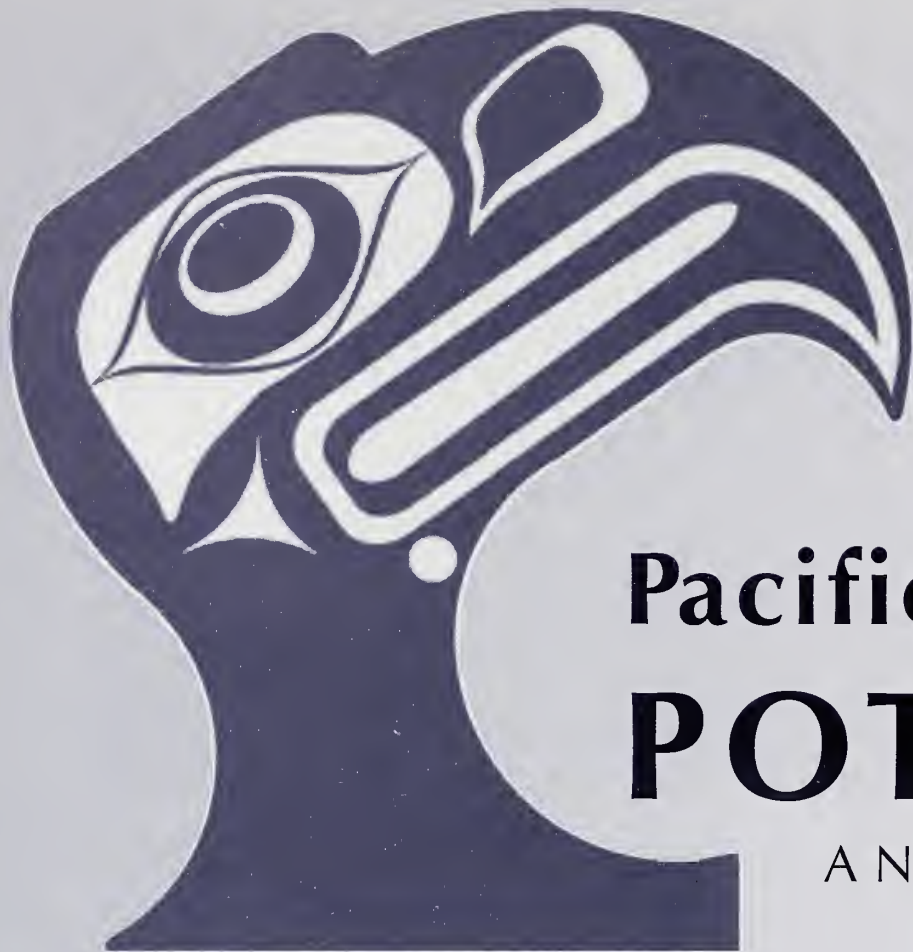
Children were just as busy as their parents. Face-painted kids exhibited enough energy to power a small city. Carnival activities, board game tables, educational displays, and art and crafts booths provided what seemed like an unending list of attractions and learning opportunities. For children with explosive energy, BYU athletes were available to play tag and to Double Dutch jump rope.

Amidst all the discussion and fun, I saw people from different backgrounds teaching their children about notable Africans and African Americans. This occurred at the educational booth "Our Family Room: A Heritage of Excellence." The booth featured African American leaders, celebrities, writers, athletes, and scientists. I saw non-black parents teaching their children about Condoleezza Rice and Thurgood Marshall. These parents referred to notable individuals as a part of their children's American heritage. Seeing people honor heroes with no regard to race was refreshing.

Parents learned how to better fulfill their children's needs at Children's Fair. Equally as important, people were drawn together for the sake of their children's future. This event was a manifestation of hope for the future—a hope that links together our nation's forefathers, the Civil Rights Movement's leaders, and today's children.

NOTE

1. Anthony Bates, interview by author, Provo, Utah, April 20, 2007.



The Pacific Northwest POTLATCH

A Native American Ceremony

by Thomas Reed

It has been a long time. Canoeing up to the shores of the Tlingit camp in southern Alaska, you remember the last potlatch your clan—the Eagle clan—put on for your wife’s clan—the Beaver Clan—a couple of years ago. It was a moment of great honor and sacrifice. You gave gifts to many people to honor your ancestors, honor their status as people of great prestige, and show them your love.

As you pull up to the shore, you are welcomed to the grand event with the hosting chief holding his arms wide and open. The rich smell of smoked salmon and the care of humble hosts lead you to your seat at the table in the Big House. For some, this can be a worrisome moment as they await their seating at the feast. Is their status great enough to be placed near the head of the feast? But you don’t worry. You are the chief of the visiting clan of Tlingit natives in southern Alaska and you will sit in the seat of honor.

Your hosts provide food and dancing in traditional Tlingit dress. Hosts and guests are draped about with velvety wool and cedar-woven cloaks adorned with abalone buttons. Like the stars in the sky, the buttons twinkle forming pictures of raven, eagle, frog, killer whale, and other creatures you learned about as a child. Smells and sights carry you into a daydream of your uncles, your childhood potlatches, and the potlatch when you became clan chief.

Suddenly, you are awakened from your daydream by the beat of a drum. The children are excited to hear those very same

mythical tales that captured your imagination as a child, played out in dance and song. The blanket-cloaked dancer wears a long-beaked raven mask and dances out the story of how Raven created the tides. As the dance comes to a close, the gift-giving ceremony begins.

THE POTLATCH

A potlatch is a formal celebration where clans from different Pacific Northwest Native American villages come together to commemorate changes in one’s life or social status—marriage, the death of a clan chief, the raising of a totem pole, the birth of a new child, or even just a showing of wealth and prestige. Traditional potlatches in southern Alaska, British Columbia, Washington, and Oregon can last for eight days or more. They begin with a formal welcome between chiefs followed by a series of increasingly larger parties each night. Smaller celebrations lead up to the main potlatch where official business is conducted.

During the potlatch, the hosting clan invites visitors to take their seats in order of social rank. The feast often includes salmon, halibut, bannock, and eulachon fish oil.¹ Official business, like the recognition of a new chief, takes place here. Gifts are given to all present, with the largest gifts going to other chiefs and prominent individuals, confirming their social status. Each gift is very significant because they are given with a built-in expectation of reciprocity. Too small of a gift to a person of prestige can be offensive; too large a gift may “exact too much” of humble recipients in the future. Following the formal distribution of the most

prestigious gifts to chiefs, the receiving chiefs have the chance to formally thank the host chief by sharing stories about the origin of their crest or clan name and history of their clan.²

Finally, the main event concludes with rehearsed dances and songs. The reputation of the clan is at stake when dancers perform, so perfection is expected. In fact, perfection in all aspects of the potlatch is so great that chiefs, dancers, and hosts often fast from food and sleep apart from their wives for several days or weeks to purify themselves before a potlatch.

PEACE IN TRANSITION

When the head chief of a clan dies, mourning and celebration continue for the entire year in his honor. Eight days of mourning and silence are followed by the cremation ceremony and smoking feast. Burnt food and tobacco offerings are given to let the chief continue enjoying the spirit of the food and tobacco.³ This funeral potlatch, usually put on by the clan of the departed chief's wife, is a solemn occasion that begins the mourning process and the transfer of power to the new clan chief.

During the following year, the spirit of the deceased chief remains near his family. Members of the chief's clan prepare an anniversary memorial potlatch for clans that helped with the funeral potlatch. One year memorial potlatches are crucial because they release the spirits of the dead.⁴ Relatives give away extravagant gifts in honor of the dead and tell stories of the clan's mythology and the deceased person's life. For those who cannot afford a costly potlatch, relatives can perform songs and give gifts in honor of the dead at other potlatches.⁵

Memorializing the past at a potlatch brings closure for family and friends, and helps the clan transition to new leadership. The new chief is selected from among the former chief's nephews. As they grow to adolescence, their mothers send them to learn from their high-ranking uncles. The nephews learn the clan's traditions, songs, dances, and legends. The most worthy nephew is selected by his uncles to become the next chief. This future chief is charged with the responsibility

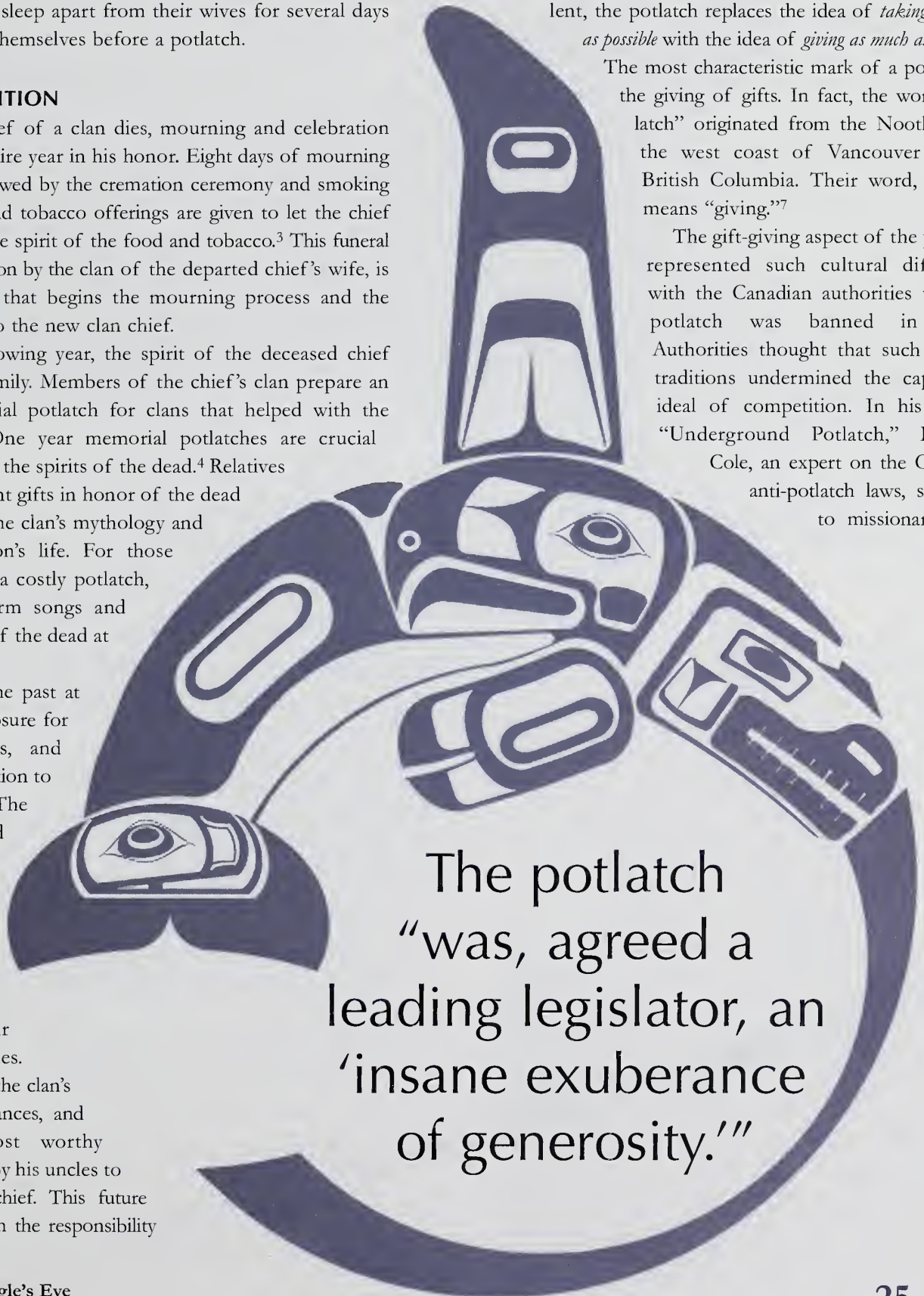
of hosting the memorial potlatch. During the memorial potlatch, the new chief sings a set of eight ritual songs of mourning with recounting of the clan's history.⁶ This display, along with gift giving, affirms his identity and solidifies his position as the head of his clan.

GIFT GIVING

In a world where selfishness and self concern is prevalent, the potlatch replaces the idea of *taking as much as possible* with the idea of *giving as much as possible*.

The most characteristic mark of a potlatch is the giving of gifts. In fact, the word "potlatch" originated from the Nootka from the west coast of Vancouver Island, British Columbia. Their word, *patsbatl*, means "giving."⁷

The gift-giving aspect of the potlatch represented such cultural difference with the Canadian authorities that the potlatch was banned in 1885. Authorities thought that such selfless traditions undermined the capitalistic ideal of competition. In his article, "Underground Potlatch," Douglas Cole, an expert on the Canadian anti-potlatch laws, said that to missionaries and



The potlatch
"was, agreed a
leading legislator, an
'insane exuberance
of generosity.'"



Above: On their way to a marriage potlatch, the guests arrive in long canoes. At the welcoming ceremony, clan chiefs in elaborate regalia spread their arms wide as a sign of peace and greeting.

Below: Holding the speaker's staff, Kwakiutl Chief Hamasaka wears traditional potlatch attire. His cloak, adorned with abalone buttons, likely displays the crest of his clan on the back.



government officials, "[Potlatches] seemed to them to produce indigence and thriftlessness, 'habits inconsistent with all progress,' . . . It was, agreed a leading legislator, an 'insane exuberance of generosity.'"⁸

Whether or not a law against potlatches made sense, the potlatch was definitely extravagant. To the southern-most natives of the Pacific Northwest, the most important gifts were copper shields called "coppers."⁹ These pounded metal gifts were given among the clan chiefs as a symbol of great wealth. The economic value of one copper could be as much as a thousand blankets. But along with a physical value, each copper had a name and a history which grew as it was given time and time again to new clans and chiefs.

Other traditional gifts include carved-out canoes, goat-hair blankets, clothing, food, and the grease from the eulachon fish.¹⁰ During one 1921 potlatch, Dan Cranmer, a Southern Kwakiutl from Alert Bay, British Columbia, was recorded as giving away "twenty-four canoes, pool tables for two chiefs, four gasoline boats, and another pool table. Blankets, gaslights, violins and guitars, kitchen utensils and sewing machines, gramophones, bedsteads and bureaus, and 300 oak trunks followed. Dresses, shawls, and bracelets were given to women; sweaters and shirts to young people. Change was thrown up for the children to collect. On the fifth and last day of the ceremony came hundreds of sacks of flour, each worth three dollars. This was Cranmer's famous potlatch, one of the largest ever recorded among his people."¹¹

LEGENDS

Potlatches also help the current generation connect with their clan's history. The Tlingit tribe, from the southern panhandle of Alaska, is a good example of how clan history relates to the legends they tell. All Tlingit clans are divided into two groups, Eagles and Ravens, and each clan bears a crest. Tlingit identity as an Eagle or Raven and clan member is passed

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down through matriarchal lines. At marriage, an Eagle would always marry a Raven, thus mixing clans.¹² Only the members of a clan are allowed to tell the legends and stories associated with their clan name or crest. So, in many instances, the social identity of individuals can be determined by the legends they tell. During potlatches, legends are told during the official business to identify the clan represented and to pass on the legends to the growing generation.

Legendary characters can slip in and out of animal form as is shown in the story about how the Dog Salmon clan got their name.¹³ One day, a young boy came into his house hungry after hunting. His mother gave him a piece of dried salmon with some mold on the end. "Why do I always get the moldy end?" he asked as he threw the salmon away.

When he got back to his seagull trap, he found that he had caught one. But as he tugged on the line, he was pulled out to sea. His family searched for him day after day, but there was no sign of him anywhere. When winter came, they were forced to leave for their winter home without him. The Salmon People had captured him, but they appeared to be humans just like him. They named him Moldy End because of his ungrateful comment to his mother.

One day, Moldy End became very hungry. A merciful onlooker from the Herring People told him to go to the creek, catch a small salmon, and roast it over the fire. "But," said the onlooker, "be sure to put all the bones back into the creek."

Moldy End ate and felt much better, but as he gathered the fish bones, he missed one tiny eye bone. When he got back, he found that the Salmon People chief's son had a sore eye. So the next day he went back, found the eye bone, and threw it back into the water. Miraculously, the chief's son was healed.

A year after her son went missing, Moldy End's mother was fishing in the creek when she spotted a large beautiful dog salmon. As she began cutting into the salmon after catching it, she noticed a piece of copper from her missing son's necklace. Running to her house, she called to the shaman to come quickly. He sang spirit songs to bring the boy's spirit back into human form. When he was changed, he said "I am Moldy-End-of-Salmon." With him were other spirits including Herring, Crane, and Salmon-People's-Canoe Spirit. Moldy End recounted his experiences with the Dog Salmon People to his family. He became a successful shaman and used the Dog Salmon crest for

the rest of his life. To this day, Dog Salmon clan members will still return the remains of the salmon they eat to the creek so that the salmon will return again next year.¹⁴

POTLATCHES TODAY

Legends, such as the story of how the Dog Salmon clan got its name, are told when Pacific Northwest Natives hold potlatches today. Existing for several centuries, the height of the potlatch's popularity came in the mid-nineteenth century.¹⁵

As Canadian legislators enacted laws that prohibited potlatches, the potlatches were celebrated in only a handful of native clans in Alaska, British Columbia, Washington, and Oregon. After the anti-potlatch laws were repealed in 1951, the potlatch's popularity grew again.

Today's potlatches are usually two-day events. Through potlatches, Northwest Natives still celebrate important life events, give gifts, and share legends. New technology and products have influenced today's potlatch gift giving, but traditional gifts are still valued greatly. Additionally, potlatches are now often held in schools or community centers. So, with a modern twist, natives continue holding potlatches. Just as their ancestors did centuries ago, today's generation of Northwest Natives seek to affirm and establish their personal and social identity through the potlatch.



NOTES

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5. *Ibid.*, 24–25.
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7. Douglas Cole, *An Iron Hand upon the People: The Law Against the Potlatch on the Northwest Coast* (Seattle: University of Washington Press, 1990), 6.
8. Douglas Cole, "Underground Potlatch," *Natural History*, no. 10 (Oct., 1991): 50 (accessed March 28, 2007).
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10. *Ibid.*
11. See note 8.
12. Ulli Steltzer, *A Haida Potlatch* (Seattle: University of Washington Press, 1984), 1.
13. Lorle K. Harris, *Tlingit Tales: Potlatch and Totem Pole* (Happy Camp, CA: Naturegraph Publishing, Inc., 1985), 8.
14. See note 2, 81–84.
15. *Ibid.*, 6.

Striving for Success

MSS College Preparation Programs

by Allison Johnson

Multicultural Student Services (MSS) believes that youth should prepare for college at an early age. Success in college is often determined by a student's degree of financial, academic, and social preparation during high school. MSS sponsors three one-day college preparation programs for 8th, 9th, and 10th graders to assist students during this critical time. Through workshops, activities, and service projects, students are given some of the tools needed for success.

Xpeditions

Xpeditions is a program for students nearing the end of their 8th grade year. One of the main focuses of Xpeditions is to help junior high school students start thinking about and planning for college. These students are about to enter their 9th grade year, when colleges begin to look at their grades for admissions. It is critical that students understand how high school is an essential part of their success in college and eventually in their future careers.

On May 5, 2007, parents, students, BYU student volunteers, and MSS staff met together on the BYU campus for this year's Xpeditions program. Students attended math, science, and English workshops that showed them how these subjects can be fun, and how they apply to their futures in college. In every workshop volunteers explained to students that they can accomplish anything, but success in school is essential to achieving their goals.

When asked what their future career goals are, students said everything from electrical engineer to pediatrician to professional basketball player. "All of these things are possible if you believe in yourself and get a good, solid education," said volunteer Jennifer Borget.¹

After the workshops, the students participated in a service project making toy cars for underprivileged children. Students lit up with excitement when they entered the room and saw the supplies neatly arranged on the tables ready for them to use. They understood the importance of the service project, and were determined to make the toy cars look their very best. MSS advisor Anthony Bates told parents and students, "One of the objectives [of the service activity] is to [promote] lifelong learning and lifelong service by doing things that not only bring you happiness, but [happiness to] others as well."²

This year's Xpeditions program was about encouraging parents and students to begin planning for college at a young age. One parent said during one of the workshops, "It's great to start the kids early [with college preparation] so they are not so intimidated when they come to BYU."³



Allison Johnson

An Xpeditions student smiles brightly as she sands a wooden toy car during a service project. At Xpeditions, 8th graders learn about the importance of service to others, as well as the necessity of early college preparation.

Foundations

On May 12, 2007, high school students from all over Utah came to BYU campus to attend Foundations. The objective of Foundations is three-fold: first, to "facilitate student and parent awareness of goal setting," second, to "advocate strategies of prioritization," and third, "to explore the resources available to deal with the increasing social pressures as students strive to find balance in life and accomplish their goals."⁴ These objectives were accomplished throughout the day as students and parents attended workshops and participated in activities designed to guide them towards academic success.

The first activity of the day was a get-to-know-you game which helped students become acquainted with one another and taught the importance of cooperation and teamwork. Students were divided into two teams and given the task of transporting each member of the team from the starting line to the finish line several yards away. The challenging part of the activity was that at least two students had to cross at a time, but only one could touch the ground.



During a service project, students at Xpeditions work diligently building toys. Many of the students found the experience rewarding and enjoyed the opportunity to forget about themselves for a moment and focus on the needs of others who are less fortunate.



Foundations volunteer, Vaiola Tonga, carries participants across the grass during a team-building exercise. The activity taught students the importance and effectiveness of teamwork, unity, and peer support.



Friendship and reliability are two of the many focuses at Connections. With the assistance of other students, a blindfolded Connections student tries to aim for, and knock down, bowling pins. This activity encourages students to trust others for help.

As students struggled to accomplish the task, an interesting thing happened. People who were strangers just minutes before were now working as a team and effectively communicating with one another to accomplish the task. This activity was an example to the students of how essential teamwork and peer support are, especially during high school. The students spent the remainder of their day in various workshops, learning about the importance of goals, prioritization, and academic success.

The students that attend Foundations are nearing the end of their 9th grade year, so the pressures of high school are still new to them. Although they have completed one year of high school, many of them have probably not yet started thinking seriously about college.

One of the main focuses of Foundations is to encourage students to begin that college preparation process early. "College comes faster than you think, and [students] need to be prepared if [they] want to succeed," said student volunteer Pauline Tuitavuki.⁵

Connections

Connections, a program for students nearing the end of their 10th grade year, took place on May 19, 2007. With the help of activities, workshops, and speakers, Connections helps students "to be successful in their academic and social lives."⁶

One of the highlights of this year's Connections program took place at the bowling alley in the Wilkinson Student Center. For this activity, students were placed in pairs and given a bowling ball and a blindfold. One student was blindfolded, while another student's eyes were left uncovered. The seeing student was then responsible for aiding their partner in safely rolling the heavy ball down the alleyway, just like students must rely on one another in real life. MSS understands the importance of good friends during this critical stage in life, and this activity helped to "educate [students] about the

importance of positive peer relationships and their impact on various aspects of life."⁷

During the past few years, Connections has invited parents to attend the program with their students. Parents become involved by participating in classes and learning about the college preparation process. In the Parent Track, parents attend workshops to learn things such as how to motivate their student to do well in school and how their children can successfully balance school and extracurricular activities. The Parent Track is a great tool for parents "to learn from experts within the community what it means to be a successful individual and how to utilize resources that will help in achieving success for their student."⁸ While students are primarily responsible for their own success in life, supportive parents can play a vital role in the overall success of their child.

Connections was a great opportunity for multicultural students and parents to come together and be provided with some of the tools needed for success in many facets of life. "Students can be successful in all aspects of life. They just need a little help in realizing their potential. Programs like Connections help them do that," explained student volunteer Sharyl Escobosa.⁹

For additional information or to register for 2008 college preparation programs visit multicultural.byu.edu.

NOTES

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4. Multicultural Student Services, "Foundations," http://multicultural.byu.edu/index.php?option=com_content&task=view&id=2422&Itemid=3161
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Courtesy SOAR

Seeking Higher Learning

by John Kwam Kwarm

When I was a high school student, I was sure that the Summer of Academic Refinement (SOAR) was going to be just another summer camp. I was wrong. This six-day college preparation program at Brigham Young University (BYU) had an enormous impact on me. SOAR became the foundation of my college education. It bridged my tangible high school existence to college—a time I thought was in the distant future. Attending the program helped me prepare for that *distant future*.

During the summer of 2007, I had another opportunity to attend SOAR. This time I attended as an *Eagle's Eye* reporter. Now that I am nearly done with college, I see how the skills and principles taught at SOAR prepare high school seniors for university education.

SOAR is sponsored by BYU's Multicultural Student Services. The purpose of the program is to prepare high school students from ethnic minority backgrounds for college. Under certain criteria, students of other backgrounds can, and do, qualify to participate in the program. Along with learning how to gain admittance into college, students learn how to strike a balance between academics, spirituality, a new social life, and cultural appreciation as a university student.

Each year, approximately 300 participants attend all three sessions of SOAR. Of the participants who subsequently apply to BYU, about 60 to 70 percent are accepted.¹ The sessions are packed with college preparation activities, seminars, and lectures. Among other activities, students also prepare for and take the ACT (American College Test), visit Temple Square in Salt Lake City, and participate in a ropes course.

Academic excellence is one of the main focuses during the six-day period. The students took four ACT preparation courses between Monday (the day of their arrival) and Thursday. The test they prepared for was administered on Friday morning. The results of the test are an important part of the college application process.

In addition to the ACT, there are several other academic focused events. Every function was filled with advice on topics ranging from academic honesty to studying. "Studying *is* as important as everyone says it is," said Desiree Quarthey from Provo, Utah, in reference to several of the lectures she attended. "I learned how to study better and to ask better questions about the materials I was studying," she explained.²

Though the program is an academic one, students are reminded that balance is a necessity in life. To stress the importance of spirituality, SOAR students were taken to Temple Square. They toured the Conference Center, the Visitor's Center, and viewed a film about the life of Joseph Smith Jr. (the first prophet of The Church of Jesus Christ of Latter-day Saints). The tours' and film's focus included service, being a good example, and cultivating integrity. Some students mentioned that they found strength in being with peers who shared their standards and had similar goals. Derrick Figueroa from Tucson, Arizona, echoed these sentiments. "The temple trip was so [wonderful]. Being there with everybody was just priceless."³

"Priceless" can also be used to describe the time students spent engaged in service projects. Those from the first session cleaned and



L-R: Malachi Hopoate from Springville, Utah, and Moises Lopez from Herriman, Utah, help re-landscape the grounds of a local Boys and Girls Club. Students from each session of SOAR participated in a service project. SOAR emphasizes the role that service has in a balanced college life.



L-R: Christina Wong from Kaulua, Hawaii, Rebecca Bradford from Tokyo, Japan, and Ging-Yen Bien from Southington, Ohio, repaint weathered fences. Second session SOAR students worked into the late evening repainting several yards of fencing at the American Fork Training School as part of a service project.

organized the grounds and rooms of a local Boys and Girls Club. Second session students repainted weathered fences at a state facility. And those who attended the third session cleaned up the landscaping along a nearby trail. There were those who were not looking forward to the service project. However, when it was all over with, they appreciated the chance to serve. "I didn't think I'd enjoy it that much, but serving people brought a feeling of self-fulfillment," said student George Origoni from Islip, New York.⁴

I felt a lot like Origoni when I attended SOAR as a high school student in 1999. It was my first visit to Utah. I wasn't thrilled about being over 2,000 miles away from home. At first, I felt very alone. But that soon changed. A few hours after arriving at BYU I had made life-long friends.

At SOAR the students are placed into groups led by an upper-classman counselor. These counselors prepare for months in order to provide what students need. They share their expertise and often play a big brother or sister role.

Bonding occurs between the students too. As they study together, eat together, and share dorm rooms, students create deep friendships with fellow group members. Like many SOAR alumni, I've maintained close friendships with some of my former roommates, group members, and counselors.

This past summer, I noted a friendship-building opportunity at SOAR. It occurred at the ropes course. The ropes course is a series of activities at different stations. Stations range from a climbing wall to a rope swing obstacle. The activities required cooperation between students. These activities brought into focus the advantage of having reliable and trustworthy friends, especially in college. As demonstrated during the many different activities, true friendships require a mutual desire to give of one's self.

The SOAR students came from different backgrounds, but those differences did not hinder friendships from being made. Diversity was most obvious during the Culture Share activity. Students shared a culturally-significant item with an audience of other



A group of SOAR students and a counselor play games at the ropes course. The ropes course is a series of activities at different stations that foster team unity and build trust. The stations range from small-group games to a climbing wall and rope-swing obstacles.

SOAR participants, counselors, and guests. Some students shared stories, songs, and dances, while others shared items such as cultural attire, artwork, and toys. It was a wonderful introduction to the cross-cultural learning opportunities students can find at college. Many were deeply affected by the event.

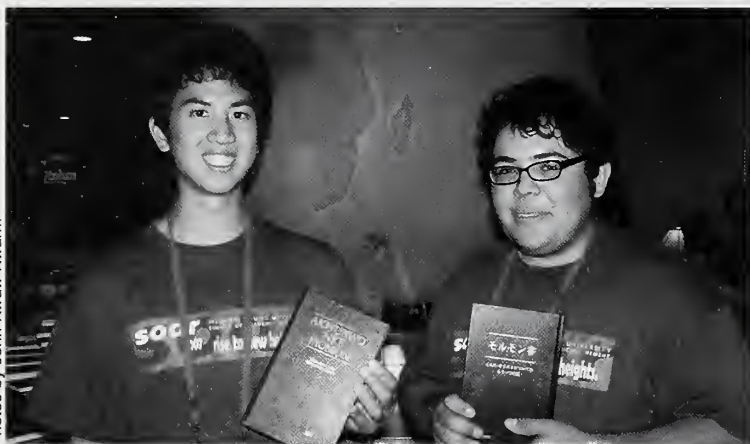
“That night is the time that I finally decided that I should be proud of my ethnicity, and the culture I have. Sometimes I [think] some of the cultural things my family does are a little different, but at the Culture Share, I realized how special it is to be different. Different is good!” commented Marissa Avila from West Richland, Washington.⁵

Culture Share also helped to emphasize the similarities that students have. SOAR participants share academic excellence as a value. Additionally, many students share a common reverence for the gospel of Jesus Christ. “Although we may be different, we all have similar values and goals that we want to achieve,” Samantha Thee from Laie, Hawaii, insightfully noted.⁶

Though it will take time to reach the goals that Samantha Thee refers to, students will reach them when they apply the principle of balance that they learned at SOAR. This principle has set many students, including myself, on a path towards academic achievement and professional excellence. SOAR reassures students that they are in good company with the other young adults who seek higher learning. “We all have a long way to climb,” said Kaelie Pellegrini from American Fork, Utah, “but we don’t have to climb it alone. . . . [If we] stand together, maybe someday, we’ll fly.”⁷

NOTES

1. Sam Brown, interview by author, September 24, 2007.
2. Desiree Quarrey, e-mail to author, August 27, 2007 (*italics added*).
3. Derrick Figueroa, e-mail to author, September 10, 2007.
4. George Origoni, interview by author, Provo, Utah, June 27, 2007.
5. Marissa Avila, e-mail to author, August 28, 2007.
6. Samantha Thee, e-mail to author, August 25, 2007.
7. Kaelie Pellegrini, student speaker, SOAR Closing Banquet, July 29, 2007.



SOAR students Taylor Taniuchi from Kobe, Japan, and Nicholas Quintana from Glendale, Arizona, hold versions of *The Book of Mormon* as they visit the Visitors' Center at Temple Square. At SOAR, students learn how to strike a healthy balance between academic pursuits and spirituality when they attend college.



Mia Wai and Russell Alboroto from Honolulu, Hawaii, check the consistency of canned peaches at the Food Quality and Assurance Lab. During the Lab Tour, students visited a college department of their choice and learned about the services that the department provides to the university and surrounding community.

Life After SOAR

by Sam Brown

As the coordinator for SOAR, I am privileged to see the program through all its stages, from the year-round preparation, to the closing dance and cleanup at the end of each session. I would like to describe a part of this amazing program that few see. This phase occurs after SOAR is over, when the students go home and reflect on their experience here.

There is a phenomenon that occurs every year: students who are dragged kicking and screaming to SOAR by their parents and leaders end up having a positive experience they never expected. At the end of the week they are then pulled away from SOAR not wanting to leave. Many students realize that there are options and possibilities they never explored. Others have a renewed desire to attend college and enrich their lives. For almost all, there are new friendships that continue after SOAR has ended which help motivate and uplift them in their educational and life pursuits.

Each year dozens of letters and e-mails are sent from parents of SOAR students who see this post-SOAR transformation firsthand, and who describe with humble gratitude the change in their children. They write of new attitudes and refocused efforts in school and at home, and of the excitement for what life can bring after high school. They express gratitude for administrators, counselors, and peers who positively impacted their students during SOAR.

I am fortunate to see the students who attend BYU the following year. They visit to say “thank you” to our office for what SOAR did for them. These responses show the end result of a program that is changing lives, and I’m grateful to witness some of these changes that happen as students truly rise to new heights following SOAR.



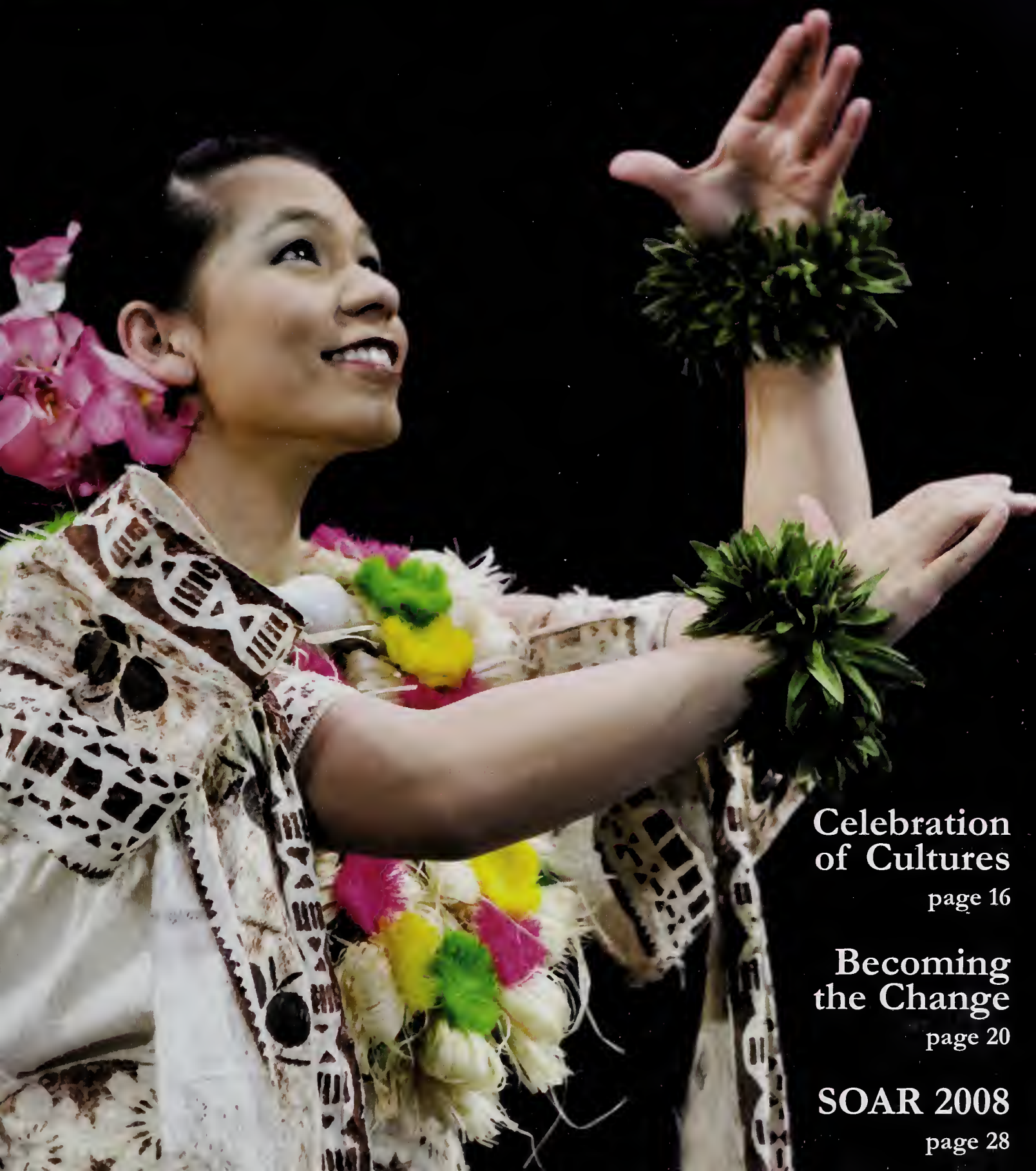
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